c 173 and that the people in the mountains are the slaves of the Allouagues
p 174 who fled to the mountains and bred there. The result is that now they
c [567] only rarely show mercy to male slaves, but rather they kill and eat
● 264] them. The reason they are white may be because of the cold.

c 142 Regarding their appearance, the Caribs are of good stature and well-
c [204] proportioned, strong, robust, usually fat, and healthy. They are not
at all deformed except that several are flat-nosed, because their
mothers flattened their foreheads and noses at birth. Their natural
c color is a very bronzed olive. They seem redder because of the
[202] annatto [rocou or urucu] they redden themselves with every day. They
all have black hair and cannot tolerate red or blond hair. Very few
of them are bald, and they make fun of those who are. They are no
c more thieving than the French, and even less so.

157 As for their temperament, they are all melancholic, sad, and
somber; and their faces show it. They rarely speak if not spoken to.
For savages they are not too stupid. They are curious about and very
skillful in the things they apply themselves to, such as making beds
and baskets, fishing, hunting, and shooting the bow and arrow. They
climb swiftly and nimbly, jump and [46] swim, and would undoubted-
ly be capable of greater things.

A young man who was a captive among them told them some story
from the Holy Scripture; they questioned him about it and conceived
doubts that were not without point.

They are rather generous among themselves and give each other
what they have; in like fashion they ask freely. They do not act in
this way with us, the French, because they give us nothing and are
always asking for something and are not discouraged by a refusal.

They are not naturally cruel, except toward their enemies. They
are dangerous when intoxicated and fight among themselves, but out-
side of that they are easy to get along with.

They are extremely lazy and would rather eat less and work less.
They scarcely think of tomorrow and stock no provisions except
manioc and sweet potatoes which they plant in season. Very often
they find themselves short. They care for neither gold, silver, nor
c precious stones.

462 They have their work divided between the men and women. Their
honor is offended if they are not esteemed for what they think they
are. The men never touch the ordinary work of women, believing
that they would degenerate.

726 [Puerto Rico?], which, however, never belonged to our Caribs. One
448 of the natives of Dominica told Father Raymond of a raid in which they captured a large number of Negroes and butchered one of our Fathers and smoked him to eat, but he had aroused in them such a
[24] reluctance that they never dared eat him. The narrator affirmed that he was one of those present at that occasion. For some time now they have abstained from eating the flesh of Christians.

411 Their weapons are the boutou and the bow and arrow. The boutou is a sort of flat club, square at the end, 2 inches thick and 2 1/2 or 3 feet long, made of green wood, brazilwood, letter(?) wood, or some other very heavy and massive wood. They cut a design on
[53] the end with their knife and fill it with wet mouchache, which is fine manioc flour, for a rather pretty effect. Whoever is hit full force with this club is crushed. Their bows are made of brazilwood, which is rather stiff. Their cords are made of pita. Their arrows are made of certain smooth stalks that grow at the tops of reeds and which are tufted. These stalks are very light; and at the end of them they put a shaft of green wood or other very hard wood, and make notches on it as on a saw, only bigger so that the arrow cannot be withdrawn without tearing the flesh around it and enlarging the wound. They also use the spiny tail of the ray for arrow tips. They rarely use iron. They poison the arrow with a venom so malignant that without a prompt remedy one dies of the smallest wound. They feather their arrows with parrot feathers or with others. To start fires they shoot arrows wrapped in flaming cotton.

727 After the combat, they pillage thoroughly. If there are any dead
266 enemies they eat the arms and feet, and smoke the rest for their return home. If they have taken any prisoners, they keep the males to be killed and the females to [?] enslave. Each piece of plunder belongs to the one who takes it. When they want to kill an Allouague, the one who captured him holds a drinking party and invites his friends. They tie the unhappy captive in a bed and starve him for a long time. When everyone is assembled his master leads the captive in and delivers the first light blow with his boutou and the others then follow suit. After beating him to death, they cut him into pieces and eat part of him at the time. Each one carries a piece home which he eats with his family in great solemnity.

627 When one Carib kills another, they have no other justice but what vengeance the parents of the killed man take, if the guilty one does not pacify them with presents.

4. Warfare

¶26 The Caribs never go to war openly against their enemies, but only attack them by surprise. Nevertheless, they make great preparations, assembling many pirogues and canoes. They only take one woman into each boat to comb their hair and paint them, as well as to prepare their food. Finally they arrive at the place agreed upon. If they are discovered they utter cries which terrify everyone, and they kill all whom they chance to meet. They let loose a flight of arrows to which burning cotton is fastened and set fire to everything. ¶27 Three hours later they retire until they plan some new enterprise. They kill their prisoners with blows of clubs. If some of the prisoners are women they take them home and give them to the old men as wives and slaves. If they capture male children they regard them as slaves, but if the males are older they force them to fast, because the Caribs do not like to eat fat, and then they kill them. [375]

¶28 The Caribs during their drinking parties, which sometimes last [¶29] two or three days, make speeches to each other about the great exploits of their ancestors. This is to arouse their spirits and make them fight more bravely against their enemies. The women and the young [¶1] people do not understand this language. Only in the speeches which they make during the work parties, do they use a style which although very elaborate, is nevertheless intelligible to all. [376] All their harangues, which they make so frequently, are only war speeches to ¶2 excite themselves against their enemies. Even the human flesh they eat at this time is for this same purpose, because they eat it in such small quantities. However, I think that when they have it in large quantities they eat all they can, because I heard it said here that when they killed three of our missionaries at Puerto Rico they smoked them. But during the meal they became so greatly disgusted that they dared not look at them. [222]

When they are going to eat an Arawak there is singing, dancing, and rejoicing. At the beginning of my stay in Dominica, my host, Captain Baron, had killed and brought back an Arawak from South America. He had a great drinking party and invited anyone who wished to come. He gave each woman a part of the Arawak to cook in her own pot so that she could eat it with her husband and family who were in the assembly. This they did with great enjoyment during the day. After having drunk and been entertained in their

harangues concerning their valor, as night fell they were reeling and their eyes rolled in their heads. They began to sing and dance and howled with such fury and hatred that I was completely terrified. [216]

If there is anything capable of saddening the Caribs it would be not being able to kill an Arawak, because they can neither become captains nor be respected except by this feat towards which all their thoughts are directed and channeled. [317] The Arawaks are their chief enemies towards whom they are relentless and for whom they want to be living tombs (i.e. whom they want to eat alive). I think that when they catch them they do not change their attitude; they enslave only the women and children. [223] They call Christians disguised enemies because our clothes are not so well-fitting and natural as their own, for they are as naked as the hand. All of them are naked, men and women, old and young, without being embarrassed by their shameful parts which are no better concealed than the rest of them. [223] When they see a sailing ship off Marie-Galante they utter a loud, high-pitched scream to warn those who are in the carbet. [125]

The boucou is the club of the Caribs which serves them as a sword. It varies in length according to the man who carries it. If he is a captain he carries a very thick and long one, and if he is an old man it is of lesser size, and so forth. The wood of which it is made is so hard and so heavy that it sinks in water like iron. Judge what kind of a wound it makes when a man is struck on the head by a powerful Carib. However, I have seen one who was struck but not killed, and having recovered he became insane. [94] The Caribs bring large oyster shells from South America which they crush into a powder and fill the carvings on their clubs. I don't know what ingredient they mix with it to make it hold fast. [436] The clubs have small carvings which are not displeasing. [267] Men fasten stones, as long as sharpening stones, at the end of their clubs and here they rattle, making a sound like fighting crickets. [445]

726 their enemies. They renew these cries from time to time during the fighting. If the enemy gives ground their confidence swells and they are lions in courage, but if one resists courageously they lose heart and take to their heels, selling their lives cheaply.

727 Having won a victory they pillage everything in the houses, each man seizing whatever booty he can, which then belongs to him alone. They never seize the enemy's territory. Their wars have no other purpose than to exterminate their enemies in revenge for the wrongs they believe they have received. They take both men and women prisoners and assign the men to death without mercy and the women to slavery. The slave women quite often marry the victors but they are not allowed to wear the big and small leggings worn by the other Carib women. They are obliged to wear their hair short as a mark of servitude.

727 When there are enemy dead on the ground they are barbecued,
●266 that is to say roasted until they are dry, and then eaten immediately. The male captives are brought home in triumph. They are starved and a general assembly is held, the captives being displayed tied up tightly. Now they give them a thousand insults and make a thousand boasts pretending that at any time they will smash their heads with clubs. The miserable and unfortunate victims ordinarily endure all of this with a calm and unmoved face, without showing surprise in any way. The prisoners even defy their captors by boasting loudly that they have eaten the fathers of the conquerors, and tell them that they /the conquerors/ will be eating their own fathers when they eat the prisoners. They add that their own relatives and friends will know how to revenge their death.

Finally the oldest gives one of the prisoners a club blow and the others are likewise killed. Now they cease the thousand cruelties which they had been carrying out. But this does not please their wives who wish the captives to endure all conceivable torments.

266 After the prisoners are killed the captors dismember them, cutting up the meat with knives and the bones with billhooks. They throw the limbs on a large barbecue over a blazing fire. The barbecue had been pointed out to the victims in order to frighten them half to death with this terrifying spectacle before they were clubbed. After this good meat is cooked the bravest roast the heart and eat it. The

266 women's share is the legs and thighs. The others eat the other parts indifferently. The meat is eaten with fury rather than with pleasure, through revenge rather than to feed themselves. They do not enjoy its taste, for most of them become sick after this terrible meal. It is a fantastic and amazing sight to see the madness or more exactly fury of the women while eating the flesh of their enemies. They chew it, chew it again, tighten it between their teeth and are so afraid to lose a morsel that they lick the grill sticks on which some spots of grease have fallen.

When everyone in the assembly has eaten the meat, each one carries some home with him to eat at another time. While I was in Martinique I saw a Carib carry a roasted leg into a house, the leg being as dry and hard as wood. He invited each one to join him. He said that those who had eaten some Allouague—for this is what he called his cooked meat—would become very courageous. Among the Caribs those who have eaten the most are the most respected.

The Caribs have tasted men from every nation that has visited them. I have heard them say several times that among all the Christians, the French were the best and the most delicate, in contrast to the Spaniards who were so tough that the Caribs had difficulty eating them. A little time prior to the occupation of St. Kitts by the French, the Caribs raided Puerto Rico. Among their other crimes they killed and roasted one of our missionaries. After eating him most of them died, the survivors afterwards being afflicted with a very great sickness. Several of the Carib survivors stated they had not eaten a morsel of him, but had left him roasted on the grill without being able to touch him. I think they only say this, for the simplest among them naïvely confess that they devoured him. Since that time they have not eaten any more Christians, contenting themselves with killing them and abandoning them where they fall.

627 Individual feuds result in duels with clubs. A single well struck blow sends a man to the next world. The killer must leave the country or expose himself to as many fights as the dead man has relatives, unless by means of many presents he is able to soften their anger. He can never feel safe, however, for at the first drinking party or assembly, one of the dead man's relatives may treacherously kill him with a club blow on the head.

9: Ober N-5 (1876-1878) 1895
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nibals, — both words derived from the language of these people themselves. He found there natives less advanced than those of the northern islands in the primitive pursuits of peace, but more inured to war, braver, and less disposed to submit.

Their first reception of the interlopers was a declaration of war, which they sustained so successfully that the Spaniards left them alone for many years, only making descents upon them when they could take them at a disadvantage and enslaving them under an act which allowed the capture and transportation of such as should be proven cannibals. After the enslavement of the rapidly-decreasing natives of the larger islands was prohibited, it was most surprising to find how many "cannibals" the Spaniards discovered. I do not think it has been successfully maintained that the natives of the Lesser Antilles were anthropophagous, but, as it suited the purposes of the Spaniards to have them declared so, thus they have remained, with that stigma attached to their name, to this day.

At all events, they were too disagreeable for their discoverers to desire further acquaintance with them, except occasionally, and to this fact is due the survival of their present descendants to-day. Taking the islands in sequence, from Puerto Rico eastward, the first group we find is that of the Virgins, discovered by Columbus on his second voyage to America, and so named by him. Were this a narrative of his discoveries, I should like to linger by the way, and point out to my readers the many incidents of that voyage, and describe the islands as I myself have seen them; but I cannot allow myself that pleasure, but must confine my attention to the facts bearing upon the ancient inhabitants and their present remains. I have not discovered, nor have there been found, many relics of the natives of the Virgins differing from those in other islands farther south, and more numerous.

In the island of St. John are some rocks covered with

THE CARIBS OF THE ANTILLES

Their Present-Day Representatives on the island of Dominica

122 /127/ In the course of a recent voyage to the Antilles, on board the yacht Resolute, I had the good fortune to meet a few survivors of the Indians who inhabited part of these islands at the time of the arrival of Europeans in the New World. /These were/ the Caribs, (1)

1. One says either Caraibe or Carib.

[61] of whom a hundred of pure stock still exist, relegated to a corner of [13] Dominica. I must first of all thank M. Pierre Lebaudy for the alacrity with which he agreed to undertake the expedition which permitted us to reach the Carib territory. In addition, we found an invaluable aid in the person of the Governor of the island and a most sympathetic reception on the part of the English colony, particularly the engineer Mr. Noble, who procured horses and porters for us, and carried his kindness so far as to accompany us on our trip and serve as our guide.

Before summing up the observations I was able to make in the course of the trip, I believe it would perhaps be useful to recall in a few words who the Caribs of the Antilles were and what is known of their origin and their migrations.

101 When Christopher Columbus discovered the Lesser Antilles, he found them inhabited by Carib Indians, intrepid sailors, adept fishermen, proud, admitting no domination and justly feared by their [24] neighbors, since they had the reputation of devouring their enemies after having killed them. (2) This population made a striking con-

2. It would be from the word canibi, one of the names given the Caribs, that the term "cannibal" comes.

trast then with the peaceful Indian peoples who inhabited the large islands and who were /128/ Arawaks, or more exactly Tainos, the latter term having been reserved for the Arawaks who had emigrated to the Antilles. Indeed, the Arawaks according to present ethnographic data, were not the first inhabitants of these islands; they had supplanted there a more ancient race, about whom we have no information as yet. The Arawaks, who probably came from /130/ South

blacks and European creoles still use it today, not only in Dominica, but also in Guadeloupe and in Martinique. The Caribs, as a matter of fact, make these baskets not only for their own use, but they also sell them in order to obtain articles which they need, knives, hatchets, pieces of cloth, alcohol, etc. The Caribs formerly used the matatou, a kind of square coverless basket, supported by four feet, and the catoli, a kind of hod used by the women to carry potatoes, bananas, fish, and other food products to the hut.

The diet of the Caribs is however not complex; it is almost exclusively vegetable, and is supplemented from time to time by a few crabs or by fish. The plants they eat are cultivated by them or are gathered in the forest. The most important are the yam, Dioscorea sativa, the sweet potato, Convolvulus batatas, the Caribbean cabbage, Colocasia esculenta or Xanthosoma sagittaefolia, and finally the cassava, Manihot dulcis and Manihot edulis, from whose roots they extract farina with the aid of a very primitive press and which is used by them in making the cassava, a kind of baked pancake which formerly took the place of bread in all the Antilles. The trees which supply them with fruits are numerous: these are the mango-trees, the guava-trees, the coco-nut trees, the banana trees, and the famous bread-fruit tree, Artocarpus (1) incisa, imported from Asia and Polynesia but

1. From ἄρτος, bread and καρπός, fruit.

long since acclimated in the Antilles. The forest supplies them with another article of exchange, a tree, (called the "Bay tree" by the English) whose leaves they gather, which are taken to Roseau and thence sent to Europe or the United States, where an essence is extracted for use in perfume-making.

Meat is an unimportant part of their diet and the few animals they raise; pigs of Spanish or /139/ French origin, and domestic poultry, hens and ducks serve more as articles of exchange than as food. Even formerly when they did not object to human flesh, it seems that they used it only rarely; when following a war they had massacred a large number of enemies, they thought it only fitting to eat them. Furthermore, Father Labat is full of indulgence towards them on this point, and although they had once offered him the smoked arm of an Englishman, probably the remains of a feast, he finds it hard to apply to them the epithet of cannibals.